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THE Nation Vindicated, FROM THE ASPERSIONS Cast on it in a Late PAMPHLET, INTITLED,

A Repreſentation of the Preſent State of Religion, with regard to the late exceſſive Growth of Infidelity, Hereſy and Profaneneſs, as it paſs'd the Lower Houſe of Convocation.

England, Ch. & Convocation

PART I.

Say not thou, what is the Cauſe that the former Days were better than theſe? For thou doſt not enquire wiſely concerning this.

Eccleſ. vii. 10.

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Nation Vindicated.

FROM THE

ASPERSIONS

Call on it in a Late

PAMPHLET,

INTITLED,

THE
Nation Vindicated, &c.

ALL who are not Enemys to the Church and Kingdom, muſt be pleas'd to ſee the falſity of a Repreſentation expos'd, which lays a Load of Guilt on both, by affirming, that *a Deluge of Impiety and Licentiouſneſs hath broke in upon us, and overſpread the Face of this Church and Kingdom*; and the Repreſenters themſelves muſt be highly ſatisfy'd to have their own Repreſentation diſprov'd, ſince they ſay, *We can't without unſpeakable Grief reflect on that Deluge*, &c. and *that the late exceſſive Growth of Infidelity, Hereſy and Profaneneſs has brought Diſhonour on our Holy Faith, on our Church and Nation.* To ſuppoſe otherwiſe, muſt be to ſuppoſe, that they are ſo far from lying under an unſpeakable Grief, that they are pleas'd with having Diſhonour brought on our Holy Faith, on our Church and Nation.

Can one engage in a better Cauſe, than when even thoſe he writes againſt muſt not only wiſh him Succeſs, but are bound, as they wou'd avoid the Imputation of Hypocriſy, the more he diſproves and confutes them, the more to commend and applaud him?

A Paper, which labours to make the Nation appear black and odious, ought not in Charity to be ſuppos'd to have paſs'd the Lower Houſe of Convocation, ſince 'tis publiſh'd without any Authority, or any name beſides that of *John Morphew*, for whom 'tis ſaid to be printed; they ſure cou'd not be guilty of ſo inconſiſtent a thing, as to frame a Repreſentation againſt Printing without Authority, and yet publiſh their own without any: Nor can I well ſuppoſe, after what has been uſually ſaid by Eccleſiaſticks againſt appealing to the *Mob*, that they wou'd chuſe to make 'em Judges of the Diſagreement between the two Houſes concerning the *preſent State of Religion*; and therefore one ſhould rather conclude, that the publiſhing this unauthoriz'd Paper as theirs was owing to ſome of their mortal Enemies, who took this Opportunity of playing them the moſt ſpiteful Trick imaginable. But ſince the World is made the Judg, it's not material how the Authors or Publiſhers of it are dignify'd or diſtinguiſh'd; every one has a Right to examine it.

The Method that the Clergy formerly took to get what power they pleas'd over the Conſciences of the People, was, by repreſenting all that differ'd from 'em, tho in matters merely ſpeculative, which had no Influence on Practice, as guilty not only of wicked Opinions, but that thoſe Opinions produc'd very wicked Practices, ſuch as made the Age much more profligate than all which preceded it; and after having, in the moſt pathetick Terms, made a lamentable Deſcription of the Iniquity of the Times, they declar'd, that in this ſad State of Affairs they ſaw no way to prevent

prevent the Growth of Infidelity, Hereſy, Profaneneſs, *&c.* but *by enlarging the Power of the Clergy.*

And tho in all other things they chang'd frequently, ſometimes *Arians*, ſometimes *Anti-Arians*, &c. juſt as it ſerv'd their Intereſt; and tho the more Power they got, the more Religion was alter'd for the worſe; yet they ſtill continu'd their Cry for *more Power for the Church*; and by their conſtant Din and Noiſe of the Increaſe of Irreligion for the want of it, they at laſt frighten'd the poor Laity out of their Senſes, and brought 'em to believe that the Church cou'd never be out of Danger, as long as they preſum'd to uſe their own Judgments in matters of Religion.

This gave the deſigning Eccleſiaſticks an Opportunity to confound *Religion*, and to ſubſtitute in its place a *Superſtition*, which puts all Power both in Heaven and Earth into their hands. And tho it be the higheſt Affront to God, as well as the greateſt Injuſtice to Man, and is ſupported by the moſt inhuman and barbarous Methods that the Malice of Hell, or the Clergy cou'd contrive; yet the credulous Laity did for many Ages in all Places, and do ſtill in moſt, believe it a Suggeſtion of the Devil, if ever it enters into their Heads to queſtion in the leaſt the Truth of any thing their Prieſts dictate to 'em. And in thoſe happy Places only, where this Holy Diſcipline prevails, *the Church is out of Danger*, and there's no Complaint of the Increaſe of *Infidelity*, tho that and *Prieſtcraft* go hand in hand, and the Unbelievers are there moſt numerous.

Had this Repreſentation, ſutable to the nature of the Subject, and agreeable to that State of Grief the Repreſenters pretend to lie under, been writ after a grave and ſerious manner, and aſſerted inconteſtable Facts only; and concluded with deſiring the Magiſtrate to proceed with the utmoſt Severity againſt Immorality, or any Opinions, which, conſiſtently with the Laws of Chriſtianity, he has a right to puniſh; none ſhou'd more heartily applaud their Deſign, or more readily come into it than I.

But if one ſees a Repreſentation writ not only in a popular, looſe, declaiming Stile, and all the Arts of Rhetorick us'd to paint the Church and Kingdom in the blackeſt Colours; and if all thoſe odious things are made to be owing to the ſacred Act of Toleration, and the not continuing that Reſtraint on the Preſs, which hinder'd any thing in Religion from being publiſh'd, except what two or three Eccleſiaſticks ſhould approve; and if not a few things in behalf of a blind Obedience to the Prieſts are inſinuated, and the whole concludes with a Prayer for *more Power to be given to the Clergy*, under the ſoft terms of *reſtoring the Diſcipline of the Church, too much relax'd and decay'd, to its priſtine Life and Vigour, and ſtrengthening the ordinary Juriſdiction of Eccleſiaſtical Courts, now too much reſtrain'd and enfeebled:* If, I ſay, this be the Caſe, one is inſenſibly led to ſuſpect, that 'tis poſſible ſome may imagine there's now a happy Opportunity to recover all the Power their Predeceſſors loſt, and that the ſame Methods which firſt gain'd it will now retrieve it.

Tho

Tho Impiety and Immorality ſhou'd, ſince our happy Deliverance from Popery and Slavery, abound in the Nation more than formerly; yet if their Increaſe is not owing to the Act of Toleration, nor to the diſcontinuing the Reſtraint of the Preſs, there cou'd be no pretence for reſtraining the Preſs, or breaking in on the Toleration: Nor can there be any for giving more power to the Clergy, if they have now as much as in thoſe Reigns, when, by their own Confeſſion, the Nation was eminent for Purity of Faith and Sobriety of Manners; becauſe then the Badneſs of the preſent times muſt be owing to ſome other Cauſe than want of Power in the Eccleſiaſticks. And therefore the Repreſenters, in order to gain their Point, very politickly affirm, 'That the Hypocriſy, Enthuſiaſm and Variety of wild and monſtrous Errors, which abounded during the late Confuſions, begat in the Minds of Men, too eaſily carry'd into Extremes, a diſregard for the very Appearances of Religion, and ended in a Spirit of downright Libertiniſm and Profaneneſs, which has ever ſince too much prevail'd among us.' By which they wou'd have it thought, that the Times at leaſt immediately preceding thoſe Confuſions, when there was no Toleration or Liberty of the Preſs, were free from theſe Evils.

And to ſkreen the Reigns of *the two Brethren*, which being nearer the Source of theſe Evils, were likelier to be more infected with 'em than thoſe ſince the Revolution; they affirm, '*That the Spirit of downright Libertiniſm and Profaneneſs was check'd and kept under for a time by the legal Reſtraints laid on the Preſs,*

and

'and by the just Dread of Popery which hung 'over our Heads; but as soon as those Fears 'were remov'd, and those Restraints were taken 'off, it broke out with the greater Freedom and 'Violence.'

'Twou'd be impertinent to examine into the Reasons given for the late excessive Growth of Irreligion, when I do not allow there is any such Growth. Yet I can't but observe, that 'tis not the tolerating of different Opinions, however wild and monstrous they may be thought by their Adversaries, which begets in Mens Minds a disregard to the very Appearances of Religion, and ends in a Spirit of Libertinism and Profaneness; because in *Holland*, where there's in a manner a universal Liberty of Conscience, we see no such effect, nor was there any such in the Primitive Times of Christianity, when there were more, and more monstrous Opinions than are now any where. Nor did this Consequence follow from a Toleration at any other Time and Place, even tho That as part of the Law of Nature universally prevail'd for thousands of years: On the contrary, the Presumption is, that they have no Religion or Conscience themselves, who are for forcing others to dissemble their Religion, and act contrary to their Consciences. And it's very strange, that tolerating different Opinions shou'd make only Churchmen Atheists, Deists, Infidels, Scepticks, *&c.* I say Churchmen, since I do not find by this Representation that any such Monsters are to be found among the Dissenters, who have the benefit of the Toleration; nor were they the Men, who in *Charles* II's time were suppos'd to have a Disregard to the very Appearances of

of Religion, or to be poſſeſs'd with a Spirit of downright Libertiniſm and Profaneneſs. It's very ſurprizing that the Toleration in the late times ſhou'd have this effect on thoſe who hated thoſe Times, and the Toleration they allow'd.

This I think is ſufficient to prove, that ſhou'd there be an Increaſe of Irreligion and Immorality in the Nation, 'tis owing to other Cauſes than what are aſſign'd by the Repreſenters.

Who in ſaying that our Church and Kingdom were *eminent in former times for Purity of Faith and Sobriety of Manners*, if they do not mean the times of Popery, muſt mean thoſe of the Reformation; and they became ſuch by depriving the Clergy of the Power, which, on pretence of preſerving the Purity of Faith, and Sobriety of Manners, they exercis'd over the Conſciences of the People. And our pious Legiſlators, who then were, by dear-bought Experience, convinc'd how fatal it was to Religion as well as to Government to truſt the Clergy with any independent Power, ſubjected all their Proceedings to be regulated by the Lay-Courts, and allow'd of an Appeal to the Sovereign in all Spiritual or Eccleſiaſtical Cauſes whatever.

And our excellent Princes King *Edward* and Queen *Elizabeth*, thought they cou'd not ſecure the Purity of Religion, and Sobriety of Manners, but by keeping a ſtrict hand over the Clergy: and tho in after-times, when they were found the fitteſt Tools to promote the arbitrary Deſigns of the Court, they were grown in great Favour, and had ſeveral Powers and Privileges reſtor'd, which they had been

depriv'd of at the Reformation; yet I ſuppoſe none will maintain they were then as godly or virtuous as before, or deny that they did not as much decline in Piety and Goodneſs, as they did advance in Intereſt and Power: and conſequently every one muſt ſee, that there's no likelihood that theſe times will be mended by giving the Clergy more Power.

Theſe things being premis'd, I doubt not, by the Divine Aſſiſtance, to do Juſtice to the *Church and Kingdom*; and prove,

1*ſt*. That the Publiſhers of this Paper, inſtead of charging both with a prodigious Increaſe in Impiety and Licentiouſneſs, had reaſon to bleſs God that they are, ſince the Revolution, much amended, even in thoſe things which are on purpoſe mention'd, to ſhew how much worſe they are ſince that time, than they were in the preceding Reigns.

2*ly*. In conſidering the Account they give of the various Steps which they ſay have been *taken to infect the Minds of the People with Atheiſm, Deiſm, Hereſy, and every monſtrous and deſtructive Error*, I ſhall ſhew that there never was ſo diſingenuous, ſo unfair, ſo partial a Paper offer'd to the Publick; and that there's ſcarce a Paragraph relating to that Matter, but what is falſe either in whole or in part; and that there's nothing more groundleſs than what the Repreſentation aſſerts concerning a Combination to carry on the Cauſe of Infidelity; and that whilſt it complains of the Increaſe of Popery, it advances ſuch Notions, as, were they true, wou'd oblige the Nation to return to the Church of *Rome*; and that while it condemns other Writings for expoſing

ſing the Creeds, is ſo unfortunate as to fall under the ſame Fault it ſelf. And in proving all this, I ſhall do juſtice to the Lower-Houſe of Convocation: for then ſure every one will be convinc'd they cou'd not be the Compilers of ſuch a Repreſentation.

3*dly*. I ſhall conclude with proving, that they have omitted the chief Cauſe of Atheiſm, Deiſm, Hereſy, and of every pernicious and deſtructive Error: and that 'tis next to a Miracle, that the Laity, conſidering the Conduct of too many of their Guides, are ſo good and vertuous as they are at preſent.

I. To ſhew how Impiety and Licentiouſneſs have of late overſpread the Face of the Church and Kingdom, the Repreſenters ſay: 'Seldom has greater Vigilance been us'd by 'the Civil Magiſtrate to ſecure a religious Ob'ſervance of the Lord's Day; neither has it, 'among the meaner ſort, prov'd unſucceſsful: 'however it has not baniſh'd Exceſs and 'Luxury at ſuch times from the Tables of 'the Great, nor hinder'd 'em from waſting 'thoſe Sacred Hours in Play and vain A'muſements.'

In that part of the Kingdom call'd *North-Britain*, there is no manner of ground for this Reflection, the Sabbath being religiouſly obſerv'd there both by great and ſmall. And as for *South-Britain*, the Clergy in particular ought to bleſs God, that they are not now, as in the Reigns of *Ja*—— I. and *Ch*—— I. oblig'd to read in the Church an impious and abominable Book of Sports, for the Profanation of the Lord's-Day.

Theſe Repreſenters, whatever they pretend, can't but think that things are well-mea-

ded, when by the Vigilance of the Magiſtrate, a religious Obſervation of God's Day is among the meaner ſort ſucceſsfully ſecur'd, if compar'd with thoſe times when the Magiſtrate upheld and encourag'd the meaner ſort (and the better wanted no Encouragement) in the Profanation of the Holy Sabbath.

One can't look back without Horror and Deteſtation on thoſe wicked times, when it was not only held lawful to profane God's Holy Day; but the ſober, diligent, painful and godly Miniſters of the Church of *England* were repreſented as puritanical and factious; and were, by *Laud* and other Court-Biſhops, depriv'd of their Livings for not reading that execrable Proclamation for profaning that Holy Day, even at the ſame time when they were oblig'd to read the Commandment for keeping it holy.

It was not long after K. *J*—— came to *England*, that he was adviſ'd, the better to change the Sobriety of Manners, for which the Nation till that time was ſo eminent, to publiſh that abominable Proclamation for encouraging *Morris-Dancing*, *May-Games*, *Whitſon-Ales*, and other Sports on the Lord's Day. And it had too great Succeſs, ſince Impiety and Immorality ſoon ſpread themſelves over the Face of the Nation, tho they did not grow then to ſuch a Height as in his Son's Reign, when *Laud* and the Court-Biſhops, among the other Methods they took for further debauching the People, turn'd out on the moſt frivolous Pretences, all the Miniſters that wou'd not proſtitute their Conſciences. And that there might not be a Clergyman of any Conſcience in *Scotland*, they were all oblig'd,

by Canons impos'd on 'em contrary to all Law, to ſwear to ſubmit and pay all Obedience to a Liturgy before they knew what it contain'd, that not being publiſh'd till a Year after, or thereabout. Clarendon Vol. I p. 85.

And that the *Engliſh* Clergy might not have any more Conſcience than thoſe of *Scotland*, they were bound by the Canons of 40 to ſwear to they knew not what, to an Eccleſiaſtical Government of *&c.* The Biſhops who govern'd at that time knowing very well, that if the Clergy of both Nations cou'd be brought to ſwear to they knew not what, they cou'd after that with a very ill Grace pretend Conſcience for refuſing to comply with any of their Popiſh and Illegal Impoſitions.

The Court, upon the Reſtoration of *Ch*—— II. by their Example, encourag'd the waſting in Play and vain Amuſements, thoſe Sacred Hours, which during the late times were religiouſly obſerv'd; and their Example had too great an effect both on ſmall and great: but 'tis notoriouſly falſe, that ſince the Revolution, the Great (which ſuppoſes a Majority of 'em) ſpend thoſe ſacred Hours in Play, or any ſuch vain Amuſements; and if any of that Body have done ſo (which ought not to be believ'd without better Authority) it is in all probability owing to the Veneration they are taught, by High-Church Prieſts, to have for thoſe Divines who ſo impiouſly encourag'd the Profanation of the Holy Sabbath, and have writ ſo many profane Treatiſes againſt the Morality of that Day.

of the Lord's-Day, that no High-Churchman for the future will think it Merit enough to drink and ſwear luſtily for the Church, without regarding the Day, or frequenting the Church, leſt it ſhou'd give him the Character of being fanatically inclin'd; and that we ſhall not have any Lords and Commoners inſult a City-Conſtable for diſturbing 'em at a Tavern on a *Sunday* Night; or any look'd on as a Pillar of the Church, who thank'd God he had not been at Church in Seven Years time, becauſe the Clergy had, as he ſaid, preach'd all the Points of the Compaſs round.

To prove the Badneſs of theſe Times, beyond what they were in former Reigns, the
§. 9. Repreſenters ſay, 'The Frequency of Oaths 'and Imprecations, the manifeſt Growth of 'Immorality and Profaneneſs, have made 'new Laws, new Edicts neceſſary to reſtrain 'theſe Enormitys, which yet have not been 'effectually reſtrain'd by 'em.'

The Laws made ſince the Revolution for the Reſtraint of theſe Evils do not ſhew, that theſe prevail'd now more than formerly, but a pious Reſolution in the Legiſlators to reſtrain, as far as the Pravity of Human Nature will permit, all Immorality. And God be thank'd that the Revolution and Reformation of Manners began together, and that the latter has been carry'd on to ſo great a height by Men of Revolution Principles, notwithſtanding the Repreſenters ſay, 'That by rea-'ſon of the Confuſions and Diſorders which 'uſually attend great Changes, the Reins of 'Government were unavoidably ſlacken'd.'

ventur'd to reflect on the Times ſince the Revolution, if they thought that Men, inſtead of having an implicit Faith in this Repreſentation, wou'd have compar'd theſe Times with thoſe of *Ch*—— I. or *Ch*—— II.

If the Greatneſs of Immorality and Wickedneſs is to be meaſur'd by their Extenſiveneſs, and they are moſt immoral and wicked who injure and oppreſs the moſt; what ſhall we think of the Reign of *Ch*—— I. when by the Account of the beſt Authors, we find the People complaining of ſuch a prodigious number of inſupportable Oppreſſions more and greater than were in any Reign, and perhaps in all from the Conqueſt to that time?

One can't frame a Picture of a more oppreſſive, and conſequently of a more wicked Court, than when Men, becauſe they wou'd not pay into the Exchequer, by way of Loan, what Mony the King pleas'd, were in danger of being hurry'd from one end of the Land to the other, and there kept in ſtrict durance till they comply'd: after this there's no need of mentioning how by Ship-Mony and other Unparliamentary Taxes, they robb'd and ſpoil'd the Nation.

But becauſe even that Reign is prefer'd to thoſe ſince the Revolution, I ſhall mention a Paſſage from my Lord *Clarendon*, by which the Reader may frame an Idea of the Happineſs of thoſe times. This celebrated Hiſtorian ſays, *Hiſt.* V. I. p. 54. 55.

'That Supplemental Acts of State were made 'to ſupply Defects of Laws; ſo Tunnage and 'Poundage, and other Dutys on Merchandi-'zes, were collected by Order of the Council-'Board, which had been poſitively refus'd to 'be ſettled by Act of Parliament: and now

'greater

'greater Impoſitions were laid on Trade, ob-
'ſolete Laws were reviv'd and rigorouſly exe-
'cuted, no leſs unjuſt Projects of all kinds; ma-
'ny ridiculous, many ſcandalous, all very grie-
'vous, were ſet on foot. And the Council-
'Chamber and Star-Chamber held for honou-
'rable that which pleas'd, and for juſt that
'which profited: and being the ſame Perſons
'in ſeveral Rooms, grew both Courts of
'Law to determine Right, and Courts of
'Revenue to bring Mony into the Treaſury:
'The Council-Table, by Proclamation, en-
'joining to the People what was not enjoin'd
'by Law, and prohibiting what was not pro-
'hibited; and the Star-Chamber cenſuring the
'Breach of thoſe Proclamations by very large
'Fines and Impriſonments. And there were
5. P. 22. 'very few Perſons of Quality who had not ſuf-
'fer'd or been perplex'd by the Weight and
'Fear of theſe Judgments and Cenſures: and no
'Man could hope to be longer free from the
'Inquiſition of that Court (*viz.* Star-Chamber)
'than he reſolv'd to ſubmit to extraordinary
'Courſes.' And it was the ſame with rela-
id. Vol. tion to the Eccleſiaſtical Courts, where no
I. p. 85. Man, tho ever ſo good a Churchman, was
ſecur'd from Ruin, if he did not reſolve to
ſubmit to new and illegal Meaſures.

And it was chiefly owing to the Clergy, that the Reign of that Prince was ſtain'd with ſo many Acts of Cruelty and Oppreſſion, and ſo many direct Breaches of the Coronation-Oath; ſince they made it their Buſineſs to wreſt the Word of God, to prove that our Kings were not bound by humane Laws, as having an abſolute and unlimited Power, by Divine Right, over the Propertys and Lives of the People.

I

I know not who were guilty of the greateſt Crime, they who *ſacrilegiouſly* perverted the Meaning of the Holy Scripture to ſo wicked a Purpoſe; or, they who made taking up Arms againſt that Prince, a greater Crime than *Lucifer*'s Rebelion againſt God Almighty; and in ſeveral Caſes gave to that King, on the account of his Sufferings, the Preference to our Bleſſed Saviour himſelf.

It would be endleſs to ſhew, what Enemies the Prieſts in that Reign were to the Publick, and how in the cruel and barbarous Proceedings of the High Commiſſion-Court and Star-Chamber they always were, upon any Difference, on the ſevereſt ſide: and therefore I ſhall refer the Reader to the Speech of a zealous Churchman, the great Lord *Falkland*, for their Character. Ruſhw. *Fol.* Vol IV. p. 184.

When the High-Church Clergy acted after ſuch a manner, 'tis no wonder that thoſe who were wholly govern'd by 'em arriv'd to ſuch a Pitch of Impiety and Immorality, and had no regard to the very Appearances of Religion; and without conſidering under whoſe Conduct the Cavaliers were, the Storys of their Profaneneſs and Debauchery wou'd be incredible: and yet theſe Times, when the Nation was in ſuch danger of falling into Popery and Slavery, muſt be prefer'd to thoſe that ſecur'd us from both.

Nay, it ſeems theſe Times muſt be worſe even than thoſe of *Ch*—— II. tho that Court, which *had nothing ſo much at heart* as introducing Popery and Slavery, thought there was no ſuch effectual way of doing it, as by debauching the Morals of the Nation: and they ſucceeded ſo far in it, by the fit Inſtruments they employ'd

both in Church and State, for that purpoſe, that nothing was ſcarce to be ſeen but an open Profeſſion of Leudneſs and Profaneneſs, a Diſſolution of all good Manners, and a Ridiculing all that was ſerious, either ſacred or civil; at which the Prince, as 'tis ſaid, had a very unhappy Talent.

Religion then was ſo much diſcourag'd, that he who was but ſuſpected of it, or put on the Face of Sobriety, was look'd on as an Enemy to the Church and State: nothing recommended like Debauchery, eſpecially that faſhionable one of neglecting the Wife, and ſpending the Eſtate on Miſſes; Creatures then ſo much in vogue, that they who knew how to make their Court beſt, muſt at leaſt pretend to keep 'em.

If any can think (upon the Authority of the Repreſenters) that there has been ſince the Revolution, for want of Churches, a *gradual Defection from Piety and Virtue to irreligious Ignorance, and all manner of looſe and licentious living:* I deſire him to examine (tho the Suburbs are ſo much greater than they were in *Ch*—— II's time, and conſequently ſo many more without Churches) whether there are now ſo many Night-frays, ſo many drunken Rencounters, or ſuch heroick Exploits in attacking the Watch, breaking Windows, thoſe of Churches not excepted, as there were in *Ch*—— II's time; or whether now there are not, tho numbers, by reaſon of the War, are daily reduc'd to the utmoſt Straits, fewer Murders, Robberys, Houſe-breakings, or other Villanys committed in the Suburbs.

He who compares the Times will be ſurpriz'd at the difference, and ſee how notoriouſly

riouſly falſe it is, that ſince the Revolution there has been a gradual Defection from Piety and Virtue, to all manner of looſe and licentious Living.

Foreigners are ſurpriz'd at the wonderful good Order and Regulation they find in this great Town, and are forc'd to confeſs, that in other great Citys, even where they have a prodigious number of Churches and Prieſts, People are ſo far from being kept in ſuch good Order, that there is no venturing abroad at Night without the utmoſt Hazard. And therefore, I think, the People of this Metropolis have all the reaſon in the World to complain of theſe Repreſenters, who while Foreigners do 'em Juſtice, ſcruple not to treat 'em after this manner.

If the People in this grand City, are now ſo much better than they were in *Ch*—— II's Time, how good will they be when they are bleſs'd with Fifty Churches more, and conſequently with about One Hundred and Fifty Miniſters more to teach 'em, by their Example, as well as preaching, the Practice of Moderation, Charity, mutual Forbearance, and all other Chriſtian Virtues, which tend to make a People, notwithſtanding unavoidable Differences in their Opinion, happy? This I confeſs, can only be gueſs'd at, by ſeeing in what a bleſs'd Condition thoſe Nations are, where the Clergy abound.

I am ſo charitable as to think, that not only the Laity, but the Clergy too, are better ſince the Revolution than in King *Ch*—— II's Time, eſpecially if that Character of 'em

(publiſh'd by *Leſley*, and taken, as he affirms, out of the Writings of a Right Reverend Church Hiſtorian) be true: ‘ The greateſt ‘ part of the Clergy, ſays this Author, are ‘ the worſt-natur'd, the fierceſt, indiſcreteſt, ‘ and moſt perſecuting ſort of People that ‘ are in the Nation. There is a ſort of 'em ‘ do ſo aſpire to Preferments, that there is ‘ nothing ſo mean and indecent that they will ‘ not do to compaſs it: and when they have ‘ got into Preferments, they take no Care ‘ neither of themſelves nor of their Flocks, ‘ but do generally neglect their Pariſhes; if ‘ they are rich enough, they hire ſome pitiful ‘ Curate at as low a Price as they can, and ‘ turn all over to him; or if their Income ‘ will not bear it out, that then they perform ‘ the publick Offices in the ſlighteſt manner ‘ they can, but take no care of the People ‘ in the way of private Inſtruction or Ad- ‘ monition, and ſo do nothing to juſtify the ‘ Character of Paſtors, or Watchmen that ‘ feed the Souls of their People, or watch o- ‘ ver 'em. And they allow themſelves in ‘ many indecent Libertys of going to Ta- ‘ verns and Ale-Houſes, and of railing ſcur- ‘ rilouſly againſt all that differ from 'em: ‘ and they cheriſh the profaneſt of the Peo- ‘ ple, if they will but come to Church, and ‘ rail with 'em againſt the Diſſenters, and are ‘ implacably ſet on the Ruin of all that ſepa- ‘ rate from 'em, if the Courſe of their Lives ‘ were otherwiſe ever ſo good and unblama- ‘ ble. In a word, many of 'em are a Re- ‘ proach to Chriſtianity, and to their Pro- ‘ feſſion, and are now perhaps one of the ‘ moſt

an- Part p. 22.

' moſt corrupt Bodys of Men in the Nation.'

May not one conclude there are no ſuch now-a-days; ſince theſe holy Repreſenters do not mention, that the Conduct of the Eccleſiaſticks is in the leaſt any occaſion of the Infidelity and Immorality which they ſay of late prevails in the Nation, but lay it all to the Laity? to whom I muſt do that Juſtice as to ſay, That tho it cou'd not be expected that many of thoſe who were fix'd in Licentiouſneſs and Immorality, by living under ſuch a Court and ſuch a Clergy, ſhou'd be mended by the Revolution; yet of thoſe who have been educated ſince that happy Time there are as great a number of ſober and vertuous young Gentlemen as ever the Nation cou'd brag of.

For my part, I have ſo profound a reſpect for the Clergy ſince the Revolution, that I think, they are in many things to be prefer'd to thoſe who liv'd in the earlieſt Times we have any account of in our *Britiſh* Hiſtorys.

The firſt Writer we have is *Gildas*, of whom *William* of *Malmsbury* * ſays, ' That ' 'tis to him the *Britains* owe their being ta- ' ken notice of by other Nations.' And this *Gildas*, who liv'd in the beginning of the Fifth Century, was not only a Clergy-man, but a very wiſe Man, as knowing Men and Manners perfectly well; and therefore was ſirnam'd *Gildas the Wiſe*, who † complements his Brethren after this manner:

* Gildas Hiſtoricus, cui Britanni debent ſi quid notitiæ inter cæteras gentes habent, *Antiquit. Glaſt. p.* 296.

† Gildæ Epiſt. *p.* 23. Gale's Britanniæ Scriptores.

' *Britain*

'*Britain* has Prieſts, but they have no 'Senſe; a great Body of Clergy, but immo-'deſt and leud Clerks, who are a Pack of 'Cheats; Shepherds, as they are call'd, but 'more properly Wolves to devour Souls, be-'cauſe they mind not the Good of the Peo-'ple committed to their Charge, but their 'own Bellys only; poſſeſſing the Churches, 'but go to 'em only for the ſake of what is 'to be got by 'em; teaching the Laity, but 'tis in teaching 'em vile Examples, by their 'own Practice of Vice and Immorality; ſel-'dom ſacrificing, but never ſtanding with 'pure Hearts before the Altar; not correc-'ting the People for their Sins, becauſe of 'their own Guilt; deſpiſing the Precepts of 'Chriſt, and only taking care to ſatisfy their 'own Luſts —— hating Truth, and ſtanding 'by one another in their oppoſition to it; 'looking on the poor juſt Men as ſo many 'Vipers; reſpecting the wicked rich Men as 'ſo many Angels, without any Shame; prea-'ching Charity to others, but not giving 'a Farthing themſelves; concealing all other 'Sins of the People, except what they think 'committed againſt themſelves; thoſe they 'aggravate as if done againſt Chriſt; tur-'ning their Mothers and Siſters out of their 'Houſes, and taking other Women to be 'familiar with; aiming more at Eccleſiaſtical 'Power, than at the Kingdom of Heaven.'— And after the ſame Strain he treats 'em for a good number of Pages together, and then he addreſſes himſelf to the Laity after this manner —— 'What do you, O unhappy 'People, expect from ſuch Belly-Beaſts? Do 'you think to have your Manners amended

'by

'by thoſe who, inſtead of applying their 'Minds to what is good, do, according to 'the Reproof of the Prophet *Jeremias*, wea-'ry themſelves to commit Iniquity? Do you 'think to be illuminated by ſuch Eyes which 'are intent only upon what leads to Vice, that 'is, to the Gates of Hell? If you do not avoid 'theſe Prieſts, according to the Words of 'our Saviour, as you wou'd the ravenous 'Wolves of *Arabia*, or as *Lot* did the Shower 'of Brimſtone when he fled from *Sodom*; be-'ing led blindfold by the blind, you will fall 'into the Pit of Hell.'

Had *Gildas's* Prieſts drawn up a Repreſen-tation of the State of Religion, no doubt they wou'd have ſaid, that it was with un-ſpeakable Grief they complain'd of the late exceſſive Growth of Irreligion; and wou'd have charg'd it all on *Gildas*, and ſuch who labour'd to prevent the People from being blindly led by ſuch blind and wicked Guides; and then declar'd, that they ſaw no way to put a Stop to it, but by reſtoring the Diſ-cipline of the Church, and ſtrengthening the Juriſdiction of the Eccleſiaſtical Courts, *&c.*

One Article by which the Repreſenters wou'd prove, that Licentiouſneſs and Profane-neſs had overſpread the Face of the Church and Kingdom, is, 'That the ſolemn Faſts and Hu-'miliations of the Church have been made mat-'ters of Sport to leud and godleſs Men, who 'have taken pleaſure in ridiculing 'em, and 'affronting the Authority by which they were 'appointed.'

I can't ſee what leud and godleſs Men this can affect, except High-Church: thoſe of 'em eſpecially, who have not taken the Oaths, make it their buſineſs to ridicule the obſerving

theſe Days; and they affront the Civil Authority by which they are appointed, by ſuppoſing, that ſetting apart either of Feaſt or Faſt-Days, does, by Divine Right, belong to the Clergy.* This likewiſe affects thoſe noiſy and impudent Prieſts, as the Biſhop of *Sarum* † calls 'em, who preach, ſpeak, and act one way, and pray and ſwear another.

The Generality of the Clergy cou'd have no very great regard for the Days, either of Humiliation or Thankſgiving, which have been appointed ſince the Revolution; if what Dr. *Hicks*, or who elſe is the Author of a Pamphlet, entitul'd, *Diſcourſes upon Dr.* Burnet *and Dr.* Tillotſon, *&c.* ſays be true: 'God 'be thank'd, ſays he, the main Body of our 'Clergy help to ſupport their old Brethren, 'who cou'd not overcome the Difficultys of the 'new Oath, and honour them in their Hearts 'as Men of Principles, who are moſt faithful to 'the *Engliſh* Monarchy, zealous for the Honour 'and Proſperity of the Royal Family, and 'the Catholick Doctrines, and Rights of the 'Church: Nay, I have reaſon to hope, that 'they wait for the Times of *healing and re-* 'freſhing, when they may come again to Com-'munion with them under their Rightful Bi-'ſhops, who never did betray their Order, 'or act in contradiction to the Doctrines of 'the Church. I know in ſome meaſure what 'I ſay to be true; and if any Man doubt of it, 'let him conſider what *Inclinations* the Convo-'cation diſcover'd at its firſt ſitting down.'

If any one ſhou'd take the ſame Liberty, as the Repreſenters do, in aſſerting things as true, merely on report; how many Reverend Divines might one reckon up in a certain Univerſity, who while they had Bonfires *without*

for King *William*, were drinking King *James*'s Health *within*. But what cou'd parallel the Impudence of that Preacher, who on a Day ſet apart to give God Thanks for our grand Deliverance, choſe this Text, *Sufficient for the Day is the Evil thereof?* by which he ſhew'd as great Ingratitude to the King who prefer'd him, as he has ſince Injuſtice to the Subject whom he cheated of ſeveral Thouſands, which he conſum'd in Gaming and other Vices.

Another Head, by which the Repreſenters wou'd lay a load of Infamy on the Church and Nation, is by ſaying, *There have been horrid Outrages committed by looſe and diſorderly Perſons in the Houſe of God.*

They can't, I believe, produce two Inſtances of this nature ſince the Revolution; or if they cou'd produce double the number in ſo long a time, they are too few any way to contribute towards proving, that Licentiouſneſs and Profaneneſs have overſpread the face of Church and Kingdom. I cou'd in ſo long a ſpace of time produce as many Inſtances of Prieſts being drunk when they went to preach or give the Sacrament, or of their reeling home to College-Prayers in the Univerſitys, ſo over-charg'd with Drink, that it over-flow'd on their bowing low at the Name of Jeſus: nay further, of Prieſts that have been hang'd for notorious Crimes. But if I ſhou'd produce as many Inſtances of this, as they cou'd of the other, they themſelves wou'd think it highly uncharitable from thence to conclude, that this any way proves, that Licentiouſneſs and Profaneneſs have overſpread the face of the *Clergy* or *Univerſitys*: and methinks the *Church* and *Kingdom* ought to have the ſame Juſtice done 'em.

When theſe Gentlemen were conſidering this Head, 'tis ſtrange how a late Inſtance cou'd eſcape 'em, not only of horrid Outrages committed in the Houſe of God, but Houſes of God pull'd down by thouſands of looſe diſorderly Fellows, and the moſt Holy Bible condemn'd to the Flames. But let me tell ſuch as ſeem'd to triumph, that the Law was not executed on thoſe condemn'd for this High-Treaſon, That the ſame Principle and Spirit that burns Meeting-Houſes will burn Churches, nay raiſe *Smithfield*-Fires.

This Repreſentation ſaying, 'That the 'Debauches of licentious Men have been in-'dulg'd to ſuch an height as to end in all 'manner of Blaſphemy and Profaneneſs; and 'that unnatural and abominable Impuritys, 'not to be nam'd among Chriſtians, have 'been publickly practis'd; and that foreign 'Vices have, by little and little, ſpread them-'ſelves thro the ſeveral Ranks of Men:' ſhou'd make us not eaſily believe that this came from the Lower-Houſe of Convocation. For is it poſſible for ſuch loyal Perſons to ſuppoſe ſo ill of the Government, as that it indulges Men in ſuch monſtrous Debauches, or that it permits unnatural and abominable Impuritys, not to be nam'd among Chriſtians, to be publickly practis'd?

Were there now in the Office of conſecrating Biſhops and Prieſts, Examinations, as formerly, concerning the unnatural Sin of lying with Man or Beaſt; or did Biſhops live in this unnatural Sin with Biſhops, as St. *Bernard*, in a Sermon preach'd before the Clergy of *France*, ſays they did in his Time, there wou'd be ground for this Charge: but 'tis barbarous to make this Reflection on the Times ſince the

Revolution, when we have had nothing like a Lord *Audley* hang'd for committing Sodomy with his Page, or like a Biſhop of *Waterford* for having to do with a Sow; but only one Attempt, which was puniſh'd with the utmoſt Severity. They who falſly repreſent People acting worſe than Beaſts, will be ſure to treat 'em ſo, if ever they get 'em into their Power. I think the Writer of the Hiſtory of *England*, if he had conſulted the Honour of the Nation, as well as of the Royal Family, wou'd not have ſaid, (not to blot this Paper with the Baudy in ſome of King *James*'s Letters) That ſuch was the Familiarity between him and *Buckingham*, that in one of them he ſays, he wears * *Stenay*'s Picture under his Waſtcoat next his Heart; and in another, he bids him haſten to him, that his white Teeth may ſhine upon him. P. 6

Can any, who has a Drop of *Engliſh* Blood in his Veins, or is the leaſt concern'd for the Honour of his Country, avoid being fir'd with Indignation to ſee it ſo falſly aſpers'd? If the Guardians of the Nation's Honour tamely ſuffer themſelves, as well as thoſe they repreſent, to be thus groſly abus'd; how will the Enemys of our Church and Conſtitution, inſult the Revolution, and cry, That in the Opinion of the Repreſentatives of the Clergy (for they will be ſure to father this Repreſentation on them) it was fatal to remove the Fears of Popery, ſince they declare, that *The Spirit of downright Libertiniſm and Profaneneſs was check'd*

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* *Note, that* Stenay *is* Stephen *in* Scotch, *by which Name the King uſually call'd the Duke, becauſe he ſuppos'd his Face, like St.* Stephen's *at his Martyrdom, ſhin'd as an Angel's.*

and kept under by the legal Reſtraint of the Preſs, and by the juſt Dread of Popery which hung over our Heads; but that the World may now ſee how, for want of thoſe two, unnatural Luſts, and all manner of Impiety and Licentiouſneſs, prevail over the face of their Church and Kingdom; inſomuch that the Clergy are forc'd to call again for the Reſtraint of the Preſs, tho they ſuppoſe, that Reſtraint and the juſt Dread of Popery go hand in hand. And they no doubt will add, that if the bare Apprehenſion of Popery did ſo much good, that it cou'd, when join'd with the Reſtraint of the Preſs, check and keep under the Spirit of downright Libertiniſm and Profaneneſs; what muſt Popery it ſelf do, when join'd to a Reſtraint of the Preſs and of the Toleration?

What can an *Engliſh* Proteſtant ſay in defence of the Revolution, when this Repreſentation is every moment caſt in his Teeth, and he is told, that from thence he may ſee the bleſs'd Effects of the ſo much boaſted Deliverance from Popery and Slavery?

Can it be doubted, but that the Pretender, the next time he attempts a Deſcent, will tack the beſt part of this Repreſentation to his Declaration, and ſay he is oblig'd by the Principles of his Religion to come heartily into all thoſe Methods that were us'd in the Reigns before the Revolution, to check and keep under the Spirit of downright Libertiniſm and Profaneneſs, as well as to encreaſe the Power and Authority of the Clergy?

P. 14. 'The Licentiouſneſs of the Stage, ſay the 'Repreſenters, is another Fountain from 'whence the preſent Corruption of Religion 'and Morality have flown.' But if they were inclin'd to do Juſtice to the preſent Times

they ought to thank God, that it is not now highly criminal to complain of the Licentiouſneſs of the Stage, as they very well know it was in the Reign of *Ch*—— I. when ‘ Mr. *Prynn*, Ruſh
‘ for writing againſt the Stage, tho his Book Vol.
‘ was full of Quotations from the Fathers, p. 22
‘ and licens'd by Archbiſhop *Abbot*'s Chaplain, 222.
‘ was committed to the Tower without Bail
‘ or Mainprize for a Year, not ſo much as
‘ his Counſel admitted to him, nor Time con-
‘ venient allow'd for examining his Witneſſes;
‘ his Book condemn'd to be burnt by the Hang-
‘ man, and the Author degraded, expel'd the
‘ Univerſity of *Oxford* and *Lincolns-Inn*, made
‘ for ever incapable of exerciſing his Profeſſion
‘ of the Law, ſet twice in the Pillory, and
‘ each time loſt an Ear, then fin'd 5000*l.* and
‘ condemn'd to perpetual Impriſonment.’

‘ *Prynn*'s Book was, as a Reverend Divine
‘ obſerves, the more provoking, becauſe the
‘ Court was extremely addicted to Plays; the
‘ Queen ſo fond of 'em, that ſhe did not ſcru-
‘ ple to act a part in her own Royal Perſon:
‘ and there being in the Table of *Prynn*'s Book
‘ this Reference, *Women Actors notorious Whores*, Hiſt.
‘ it was conſtru'd by an *Innuendo* to reflect Vol.
‘ on the Queen. Biſhop *Laud* was the Abet- p. 6
‘ tor of this Proſecution, by ſhewing *Prynn*'s
‘ Book to the King, and pointing out the
‘ offenſive part of it, and by employing his
‘ Chaplain *Heylin* to pick out all thoſe Paſ-
‘ ſages to which he cou'd give the ſevereſt
‘ Turns, and by carrying thoſe Notes to the
‘ Attorny-General, and urging him earneſtly
‘ to proceed againſt the Author.’ When a Man, infinitely proud, ſhall throw off all regard to the Dignity of his Poſt to act thus, none can doubt of his Zeal for the Cauſe of

Immorality: And I think I may venture to affirm, that this Biſhop, and thoſe who cry'd him up, have done more towards debauching the Principles and Morals of the Nation, than all the World beſides.

Tho there were no Plays during the Exile of *Charles* II. yet as ſoon as he was reſtor'd, the Players had their Reſtoration alſo; and that Prince too did the Stage the Honour to take a common Actreſs to his Royal Bed: for having ſo vitiated a Taſte, as to reliſh nothing except it was very leud and groſs, he incourag'd the moſt immoral Plays. And tho the Nation was by the Poet-Laureat, and other Favourite Writers, ſtock'd with abundance of ſuch Plays, yet we find no Repreſentation, or Complaint made of it.

Thus things ſtood till the Revolution, and then our bleſſed Deliverer was ſo far from following the Example of his Predeceſſors, that he never went to the Playhouſe: and tho it was not eaſy to give an immediate Check to the prevailing Humour for leud Plays, which in the late Reigns were induſtriouſly cultivated; yet the Players have been ſeveral times proſecuted for unjuſtifiable Expreſſions, and the Stage is much reform'd.

The Playhouſes can't well be put down, without driving the Youth, whoſe time wou'd lie on their hands, into private Debauchery, or elſe cauſing them, when four'd for want of this publick Diverſion, to cabal and plot againſt the Government: which ſeems to have been the Deſign of that Nonjuror, who was not for reforming, but deſtroying the Stage, and therefore gave many a leud turn to Expreſſions which they wou'd not naturally bear: and if the Players cou'd not match him

with immoral Sayings, it was becauſe they were not ſo well read in High-Church Sermons, as he was in Plays.

Far be it from me to ſay, that it looks as if the Repreſenters, tho they wanted matter, were glad to take hold of any occaſion to expoſe the Nation; and therefore ſpent a whole Paragraph on a looſe Expreſſion or two in a Prologue at the opening of the Playhouſe in the *Haymarket*. I think, with ſubmiſſion, that a Pamphlet (that is addreſs'd to the Clergy of the Church of *England*, and ſuppos'd to be written by a Divine, not to ſay a Convocation-man) which, among a number of ſcandalous Reflections on the Governors of the Church, ſays, *It was expected that ſome of the R——t R——d ſhou'd offer themſelves to aſſiſt in their Pontificalibus at the opening of the new Church in the* Haymarket, ſhou'd have no more eſcap'd Cenſure than that Prologue, eſpecially in a Repreſentation that heavily complains that the Clergy are not treated with ſufficient Reſpect. *Addreſs to the Clergy of the Church* p. 10.

The Repreſenters, that their Complaint of the Army may make the deeper Impreſſion, put on a melancholy Air, and ſay, 'We can't but P. 15.
'lament that foreign Vices, too eaſily learnt
'in the Camp, have from thence ſpread
'themſelves by little and little thro the ſeve-
'ral Ranks of Men at home, and occaſion'd a
'viſible Increaſe of Luxury, Libertiniſm and
'Profaneneſs; falſe Notions of Honour have
'made that reputable, which the Religion of
'Chriſt utterly condemns, meaning Duelling."

By this Deſcription one wou'd imagine that Duelling was one of thoſe foreign Vices with which the Army had infected the ſeveral Ranks of Men at home; tho 'tis notorious there was

more of it in *Charles* II's peaceable Reign, than even ſince we have been forc'd, by that Prince's contributing ſo much to the Power of *France*, to maintain numerous Armies: Nay perhaps there was then more tilting about Wenches, than there has been ſince upon all Pretences whatſoever.

And 'tis ſo far from being true, as theſe Gentlemen, to ſhew their kindneſs to the Army, repreſent, that the whole Nation, no ſort of Men excepted, have been debauch'd by their means into foreign Vices; that not only in the Town, as I have already ſhewn, but in the Country too, the homebred *Engliſh* Vices are in a great meaſure left off, and all ſorts of Men (one perhaps excepted) are more ſober, moral and virtuous than they were formerly: And this is in a great meaſure owing, among the bulk of the People, to the War; which has put them under a neceſſity of not keeping ſo many Holidays as formerly, which then ſerv'd as ſo many Incentives to Idleneſs and Debauchery.

When I reflect on the many Fatigues and Hardſhips, which Men grown old in their Country's Service have undergone; how often and how freely they have ſpent their beſt Blood in defence of our Holy Religion and Sacred Liberties; how glorioufly they have retriev'd the Nation's Honour, ſunk, before the Revolution, as low as poſſible; and that we muſt, under God and the Queen, ſtill depend on 'em for being a People and a Nation: I ſay, when I conſider this, I am ſtrangely ſurpriz'd and confounded to ſee how they are treated.

I am told indeed, that 'tis not to be wonder'd at, if thoſe who preach up the ſubmitting our very Lives to the arbitrary Diſpoſal

of a ſingle Perſon, provided he has an Hereditary Right, ſhou'd hate Men who fight for Liberty, for Property, for a Government built on the Lawfulneſs of reſiſting Tyranny, and for a legal Proteſtant Succeſſion in oppoſition to Hereditary Right. But this ſure can't affect the Repreſenters, who, no where among the pernicious Errors that have prevail'd, mention thoſe Opinions that are inconſiſtent with Paſſive-Obedience, or the Power of Parliaments in diſpoſing of the Succeſſion. Let that be as it will, none, except they are Enemies to the Cauſe the Army is engag'd in, will be diſpleas'd with having Juſtice done 'em.

As to the common Soldiers, conſidering all the looſe, idle and debauch'd Fellows that are from time to time pick'd out for Recruits, one ſhou'd think ſuch a Drain wou'd rather contribute to the reforming than corrupting the Morals of the Nation. And I muſt do this piece of Juſtice to the common Soldiers, as to ſay, that when the late Army was disbanded, and thereby great numbers of bold Fellows reduc'd to the laſt ſtraits, even then there was leſs Stealing, Houſe-breaking and Robbing than in any time of *Charles* II's Reign.

But as to the Gentlemen bred in the Army, if you compare 'em with thoſe bred in the Univerſity, you will find none of that Awkardneſs, Stiffneſs, Pedantry and wrangling Temper, for which thoſe educated in the other are ſo remarkable: In one you meet not only with Good Manners, Breeding and polite Converſation, but with that good Senſe and uſeful Knowledg which is neceſſary to all who deſign to make a figure in the World; whereas in

the other there's nothing ſo conceited, proud, ignorant, ſilly and ſtupid, as a pack of School-boys, who, without going into the World, have there grown old together.

The Army drawing from all Parts of *Europe* Men of the beſt Quality, Figure and Parts, who, in order to advance themſelves in the moſt honourable Profeſſion, are oblig'd to have the greateſt regard to their Behaviour, Conduct and Reputation; conſequently whatever is worth the notice of a Gentleman, is better and eaſier learnt there among Men, who are fir'd with a noble Emulation to outdo one another in every thing that's brave, than in any place beſides.

'Tis to be ſuppos'd that the inferiour Clergy place none in the Prolocutor's Chair, but the beſt and moſt religious among 'em; and yet I believe the Repreſenters can't ſhew when a Man was prefer'd in the Army, who was guilty of ſuch profane Expreſſions as are to be found in Dr. *Bincks*'s Sermon before the Lower Houſe of Convocation: And yet this Reverend Divine, notwithſtanding the Cenſure paſs'd on his Sermon in the Houſe of Lords, had the Honour not long after to be prefer'd to that Chair. And I think I may venture to ſay, that there is not only leſs of thoſe mean Vices, of ſhuffling, tricking, prevaricating, miſrepreſenting, railing, calumniating and lying, but more of Humanity, Charity, Moderation and Chriſtian Temper, to be found among Men that belong to the *Sword* than to the *Gown*. And I do not doubt but they will ſhew it, in forgiving the Repreſenters, tho they have beſtow'd on 'em the moſt infamous Character that can be given to Men.

The

The Quakers one wou'd think were of all Men the leaſt liable to be charg'd with debauching the Nation, or of having ſuch Principles as produce wicked Practices; but the Repreſenters make 'em to be the vileſt People imaginable, and ſay, 'Nor ought we, among 'the ſeveral Inſtances of Infidelity, and of 'the Approaches made towards it, to omit 'the mention of thoſe damnable Errors which 'have been embrac'd and propagated by the 'Sect of Quakers; who, in ſeveral of their Pag. 8
'Treatiſes, in the Catechiſms and Primmers, 'have taught the Rudiments of the Chriſtian 'Faith in ſuch a manner, as to make it ſeem 'to be little more than a complicated Syſtem 'of Deiſm and Enthuſiaſm: from the wicked 'Principles thus diſſeminated, as wicked Prac-'tices have follow'd.---The Inſtances of a 'profane and diſſolute Behaviour have of late 'years been very numerous and very ſcanda-'lous.'

What can ſhew a more manifeſt Deſign of breaking in on the ſacred Act of Toleration, or be a greater Reflection on the Legiſlators who paſs'd that Act, or on our moſt Gracious Queen, who conſtantly, in all her Speeches from the Throne, declares ſhe will inviolably maintain it? which, according to theſe Gentlemen, is maintaining damnable Errors, little more than a complicated Syſtem of Deiſm and Enthuſiaſm, wicked Principles from which wicked Practices have follow'd, and is one occaſion that the Inſtances of a profane and diſſolute Behaviour have of late years been very numerous and very ſcandalous.

The Commons, in their Addreſs to the Queen, being inſpir'd with a true Chriſtian Spirit, and with a noble and Lay-Charity,

ſay, without any exception to the Quakers, *As we are Fellow-Chriſtians and Fellow-Subjects with thoſe Proteſtant Diſſenters, who are ſo unhappy as to entertain Scruples againſt conforming with our Church, we are deſirous and determin'd to let 'em enjoy that Indulgence which the Law has allow'd 'em.* And if the Eccleſiaſticks had, as they pretend, ſo great a hand in Elections, it ſhews 'tis impoſſible to pick out any number of Laymen who are ſo uncharitable as theſe Repreſenters.

Since the Queen and Parliament are ſo highly, tho indirectly reflected on for continuing the Toleration to the Quakers, I ſhall beg leave to obſerve, that there has been a long time a Deſign carry'd on by High-Church Prieſts againſt the Toleration, and they rais'd their Batteries chiefly againſt that part of it which gives Liberty to the Quakers; and *Leſley*, and ſuch ſort of Men, have been the freer in miſrepreſenting their Opinions, becauſe they think thoſe they deſign to impoſe on will not give themſelves the trouble to read what the Quakers ſay for themſelves; who not only diſown thoſe Opinions they are charg'd with, but ſhew that thoſe Writers their Adverſaries quote had no ſuch meaning. But I think till now none ever charg'd 'em with wicked Practices, and join'd 'em with Atheiſts, Deiſts, Scepticks, in contributing to promote Licentiouſneſs.

One wou'd be apt to think ſome Men had no ſmall Antipathy to the Quakers, or rather to the Toleration, thus to miſrepreſent ſo ſober, ſo induſtrious a People; to whom the Publick ought to give all Protection, ſince they are doubly Benefactors to it, not only in maintaining their Poor, but in maintaining

'em ſo uſefully in Work and Labour, there not being a Beggar or idle Perſon among 'em: Nor do they confine their Charity to their own Sect, but readily embrace all Opportunities of doing good to others.

What can more ſhew an Averſion to a diſſolute Behaviour, than that no one Inſtance can be produc'd, out of ſo great a Body of Men, where Man and Wife, tho under no legal Reſtraints, ever were divorc'd or ſeparated? And when they proceed to a ſecond Marriage, they religiouſly take care that a proportionable ſhare of their Subſtance be ſet apart for the Children of the firſt Marriage, and in all other things their Oeconomy is ſutable: and were ſome, who unjuſtly reflect on 'em, half ſo conſcientious, honeſt and fair in all their Dealings, I ſhou'd have had no occaſion to make this Apology for 'em.

Nor wou'd it be thought a Crime in theſe harmleſs People, *that they take care of the Intereſt of their Sect, and ſpread their diſtinguiſhing Tenets*; ſince the Repreſenters can't deny that this, as long as they continue Quakers, is their Duty: and when one conſiders that they have born Perſecution with ſo great Conſtancy and Firmneſs of Mind, as if they were incapable of fear, he can't but be mov'd with a juſt Indignation to ſee how ſome labour to deprive theſe innocent people of the benefit of the Toleration; tho they can't but be ſenſible that that can have no other Effect than to make 'em, who like the firſt Chriſtians were nurs'd in and by Perſecution, to increaſe and multiply. Pag. 1

Another Argument by which the Repreſenters attack the Toleration, is, 'That the Indul- Pag. 14
'gence granted to Men, of worſhipping God in
'their own way, incited ſome publickly and

'with warmth to eſpouſe thoſe Religious Opi-
'nions, which others thought themſelves
'bound with equal warmth to oppoſe. Theſe
'Contentions, in Matters of a civil and ſacred
'nature, bred in the Minds of Men, not well
'grounded in true Principles, great Perplexi-
'ties and Doubts, and gave an Opportunity
'to thoſe, who ſat in the Seat of the Scornful,
'to promote the Intereſt of Scepticiſm and In-
'fidelity, by making ſport with our Diviſions.'

It's very fairly done of the Repreſenters to tell the World the reaſon of their Quarrel to the Toleration, as well as to the Liberty of the Preſs, leſt they breed in the People great Doubts and Perplexities of what the eſtabliſh'd Prieſts tell 'em either in ſacred or civil Matters. If this be not requiring a blind implicite Faith, in order to take away all doubting, I know not what is ſo; and if Diviſions are to be diſcou-rag'd, I ſee no reaſon why we ſhou'd be angry with thoſe who make ſport with 'em, ſince we are not like to be fond of what is turn'd into Jeſt and Ridicule: and I can as little perceive, how ſhewing the Ridiculouſneſs of our Diviſi-ons ſhou'd promote the Intereſt of Scepticiſm and Infidelity, tho the managing of diſputes *more Theologorum*, after the manner that Di-vines generally do, may not a little contribute to it.

17. The Repreſenters ſaying, 'Our Eccleſiaſ-
'tical and Civil Conſtitution muſt needs under-
'go Reproach, as if we wanted Laws to pu-
'niſh ſuch Enormities, or Zeal to turn the
'Edg of thoſe Laws on daring Offenders,'
is a reflection on thoſe who have the making and executing of the Laws: and they who have the Adminiſtration of Juſtice can't expect better quarter than the Legiſlators, and there-

fore

fore ought not to be ſurpriz'd when they find themſelves charg'd with contributing their ſhare towards the deluge of Impiety and Licentiouſneſs which has overſpread the Kingdom, as I humbly ſuppoſe they are in theſe words: 'Other Cauſes have concur'd, as the Pag. 1
'want of vigorous execution of thoſe Laws, 'Proclamations, and Injunctions which were 'piouſly fram'd, and the faint and ineffectual 'Proſecution of ſome notorious Offenders; by 'which means what was deſign'd to curb and 'reſtrain their Inſolence, tended rather to 'heighten and nouriſh it.'

This looks like charging all thoſe, who on behalf of the Crown are bound to proſecute notorious Offenders, with betraying their Truſt; nay that they and the Judges conſpir'd together to prevent the vigorous execution of Laws piouſly fram'd.

If the Publiſher of this Paper was proſecuted for a Libel on the Church and Kingdom, tho he ſhou'd not be found guilty, yet he wou'd be ſenſible that the Charge of the Proſecution would be too great to heighten and nouriſh the Inſolence of a notorious Offender, and therefore wou'd not agree with the Repreſenters in their flouriſh about ineffectual Proſecutions: tho had ſome Eccleſiaſticks but power enough, we ſhou'd have as little reaſon to complain of faint and ineffectual Proſecutions, as they had in *Charles* I's Reign, when Biſhop *Laud* had the chief management of Affairs.

The Repreſenters ſuppoſe that *the bad were* Pag. 5
never worſe, and that there is almoſt an infinite number of 'em, who, like a Deluge, overflow the Kingdom; and that the wicked Practices of theſe profligate Men are owing to their wicked Principles; and that it is ſince the Toleration

and

'with warmth to eſpouſe thoſe Religious Opi-
'nions, which others thought themſelves
'bound with equal warmth to oppoſe. Theſe
'Contentions, in Matters of a civil and ſacred
'nature, bred in the Minds of Men, not well
'grounded in true Principles, great Perplexi-
'ties and Doubts, and gave an Opportunity
'to thoſe, who ſat in the Seat of the Scornful,
'to promote the Intereſt of Scepticiſm and In-
'fidelity, by making ſport with our Diviſions.'

It's very fairly done of the Repreſenters to tell the World the reaſon of their Quarrel to the Toleration, as well as to the Liberty of the Preſs, leſt they breed in the People great Doubts and Perplexities of what the eſtabliſh'd Prieſts tell 'em either in ſacred or civil Matters. If this be not requiring a blind implicite Faith, in order to take away all doubting, I know not what is ſo; and if Diviſions are to be diſcourag'd, I ſee no reaſon why we ſhou'd be angry with thoſe who make ſport with 'em, ſince we are not like to be fond of what is turn'd into Jeſt and Ridicule: and I can as little perceive, how ſhewing the Ridiculouſneſs of our Diviſions ſhou'd promote the Intereſt of Scepticiſm and Infidelity, tho the managing of diſputes *more Theologorum*, after the manner that Divines generally do, may not a little contribute to it.

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'Edg of thoſe Laws on daring Offenders,'
is a reflection on thoſe who have the making and executing of the Laws: and they who have the Adminiſtration of Juſtice can't expect better quarter than the Legiſlators, and there-

fore

fore ought not to be surpriz'd when they find themselves charg'd with contributing their share towards the deluge of Impiety and Licentiousness which has overspread the Kingdom, as I humbly suppose they are in these words: 'Other Causes have concur'd, as the Pag. 1
'want of vigorous execution of those Laws, 'Proclamations, and Injunctions which were 'piously fram'd, and the faint and ineffectual 'Prosecution of some notorious Offenders; by 'which means what was design'd to curb and 'restrain their Insolence, tended rather to 'heighten and nourish it.'

This looks like charging all those, who on behalf of the Crown are bound to prosecute notorious Offenders, with betraying their Trust; nay that they and the Judges conspir'd together to prevent the vigorous execution of Laws piously fram'd.

If the Publisher of this Paper was prosecuted for a Libel on the Church and Kingdom, tho he shou'd not be found guilty, yet he wou'd be sensible that the Charge of the Prosecution would be too great to heighten and nourish the Insolence of a notorious Offender, and therefore wou'd not agree with the Representers in their flourish about ineffectual Prosecutions: tho had some Ecclesiasticks but power enough, we shou'd have as little reason to complain of faint and ineffectual Prosecutions, as they had in *Charles* I's Reign, when Bishop *Laud* had the chief management of Affairs.

The Representers suppose that *the bad were* Pag. 5
never worse, and that there is almost an infinite number of 'em, who, like a Deluge, overflow the Kingdom; and that the wicked Practices of these profligate Men are owing to their wicked Principles; and that it is since the Toleration

and

and the Liberty of the Preſs, that they propagate their pernicious Principles, ſuch as *tend to undermine the Foundations of Chriſtianity, and infect the People with Atheiſm, Deiſm, Hereſy, and every pernicious and deſtructive Error*: which, in the opinion of High-Church, takes in all the tolerated Diſſenters as well as others; ſince they ſuppoſe all that ſeparate from the Church as by Law eſtabliſh'd are guilty of the damnable Sin of Schiſm, and conſequently of a very pernicious and deſtructive Error. And
§. 5. the Repreſenters likewiſe ſay, 'That *Infidelity* 'hath taken deep root, and being cultivated with 'care, hath ſpread its Branches wide, and ſhot up 'to an amazing height, and brought forth Fruits 'in great abundance'; and that there's not only 'a religious Aſſembly of blaſphemous Unitarians, and weekly Sermons preach'd in defence 'of their Principles, but a multitude of their 'wicked Books publiſh'd for ſome Years.'

This, with a great deal more, to lay a load on all who differ from the Church, tends to make Men conclude that a prodigious number of Atheiſts, Deiſts, Infidels, Unitarians, Quakers, and all other Diſſenters, were the Malefactors, who have been arraign'd and condemn'd in all the Courts of Juſtice ſince the Revolution; but few or no ſtanch Churchmen, whom neither the Liberty of the Preſs, nor the Toleration have infected; eſpecially ſince the
§. 9. Repreſenters ſay, *that the good Chriſtians were never better.* But if any will give himſelf the trouble to look into the Proceedings of the Courts of Juſtice, which is the beſt way to judg of the State of the Nation as to Immorality, he will not find one Atheiſt, Deiſt, Sceptick, Unitarian, Quaker, or ſcarce any Diſſenting Proteſtant puniſh'd, much leſs condemn'd

demn'd to die ſince the Revolution; but when the condemn'd Perſons come to the Gallows, he will find 'em all Churchmen: nay, I might add high Churchmen, ſince they are ſuch Men as appear'd, upon all occaſions, in the Intereſt of the High-Church-Prieſts and Enemies to the Toleration, and hearty Damners and Curſers of all Diſſenters; and when I ſay ſuch Churchmen, I do not exclude Papiſts and Jacobites, who are High-Church with a vengeance: And I believe more of the laſt have ſuffer'd than all the Diſſenters together; and 'tis no wonder, ſince they have High-Church-Prieſts to abſolve 'em at the Gallows, even for Rebellion.

A certain Jailor, when there was ſo great a noiſe about the Danger of the Church, ſaid, he always was of opinion that the Church was in danger, and that he was more and more confirm'd in it by conſulting with his Brother-Jailors, who inform'd him of what they were well acquainted with, That all the People who were executed or tranſported were in a manner Churchmen, and that he did not know what in time the conſequence of this might be.

As this Man reaſon'd like a Jailor, in things within his knowledg, ſo 'tis to be noted, that by Churchmen he meant High-Churchmen; the ordinary People not diſtinguiſhing between Low-Churchmen and Diſſenters.

If one has a mind to enquire further into the ſtate of the Nation, with relation to its Morals, will he not find that the beggarly, idle, and looſe People of both Sexes are, generally ſpeaking, all High-Church, and zealous *Sacheverellians?* Are not almoſt all your Butchers, Alehouſekeepers, Innkeepers and their Servants, the Bailiffs and their Followers, High-Churchmen?

Look among your Proctors and Attorneys, are they not all, except a very few who are an Honour to their Profeſſion, of High-Church? But if one goes higher, and looks among your debauch'd Gentlemen and drunken Squires, will he not find it the ſame thing?

If any queſtion the Truth of this, let him examine who they were that, to the Diſſolution of all Order and Government, were guilty of the late Diſorders, Riots, and Tumults; and who ſet the Nation, to the hazard of Church and State, in ſuch a ferment; or who they are who make uſe of the ſacred Name of Church and Religion as a pretence to oppreſs their quiet and peaceable Neighbours, and are unwilling that common Juſtice ſhould be done to a Man who differs from 'em in Religion.

In a word; ſince a Man's Faith is to be judg'd by his Works, as the unerring Word of God declares, nothing reflects more on the National Church than to ſuppoſe an infinite number of Atheiſts, Deiſts, Scepticks, Hereticks, among whom there is far leſs Wickedneſs and Immorality to be found, than among great Numbers of the Eſtabliſh'd Church. For *the Tree is known by its Fruit*, and they can never be good Trees which bring forth bad Fruit, nor thoſe bad Trees which bring forth good Fruit, by whatever names they may be call'd by uncharitable Prieſts: on whom nothing can be a greater Reflection, than that moſt of their own Party, in a Caſe of Conſequence, wou'd rather chuſe to rely on the Honeſty of ſuch upon whom they beſtow theſe hard Names, than on their own, notwithſtanding their boaſted Orthodoxy.

Having conſider'd the Heads on which the Repreſenters pretend to prove that the Nation

of

of late years, that is ſince the Revolution, is grown more licentious, diſſolute, immoral, wicked and profligate than it was in the times preceding it; I hope I have not only taken off that unſpeakable Grief they lay under on that account, but by ſhewing that the Nation is much better than it was formerly, giv'n 'em unſpeakable Joy. But if any Scruples ſhou'd ſtill remain, I ſhall produce an Authority they will own to be indiſputable; for they themſelves, in comparing theſe Times with the former, give theſe manifeſtly the Advantage, in affirming,

'That Divine Service and Sacraments have Pag
'of *late* been oftner celebrated, and better fre-
'quented than *formerly*; the catechizing of
'Youth hath been more generally practis'd,
'and with greater ſucceſs; vaſt Sums have
'been furniſh'd by private Contributions to
'ſuſtain the Charge of educating poor Chil-
'dren in a pious and uſeful manner, and many
'other new and noble Inſtitutions of Charity
'have been ſet on foot: Societies have been Pag.
'form'd and Funds of Charity rais'd for the
'Propagation of the holy Faith, for the pious
'Education of poor Children, and for the In-
'creaſe of Chriſtian Knowledg, by plain and
'uſeful Diſcourſes, diſtributed among the
'meaner ſort in great variety and abundance.
'Authority has often interpos'd for the coun-
'tenancing theſe excellent Deſigns.'

Who can imagine that in *Charles* II's Reign, private Men wou'd have had the countenance of Royal Authority in forming a Society for the Reformation of Manners; or that moſt of the Pulpits of the Nation wou'd not have rail'd againſt it as a Puritanical Deſign, dangerous both to Church and State? Or if any had pre-

ſum'd to attempt ſuch a thing in *Charles* I's Reign, who can doubt but that according to the mercy of thoſe times, he had been unmeaſurably fin'd, pillor'd, his Ears crop'd, and he impriſon'd during life? This can't be doubted, ſince Biſhop *Wren*, *Laud's* chief Favourite, made it one Article of his Viſitation, *that the Churchwardens ſhou'd, in every Pariſh of his Dioceſs, enquire whether any Perſons preſum'd to talk of Religion at their Tables, and in their Families.*

I am glad to ſee theſe Repreſenters come into this pious Deſign, ſince, if Report is to be credited, not a few of 'em have rail'd againſt it as a pernicious Deſign.

What reaſon can we have to apprehend the Increaſe of Infidelity, when theſe Repreſenters aſſure us, *That the vain Pleas of the ſeveral Advocates have been particularly conſider'd and refuted*; and the Biſhops (if that Repreſentation which is publiſh'd under their Names be theirs) add, *to the Silencing, if not Conviction, of the principal of 'em?* And they add, 'That a Lecture was founded not many years ſince, in defence of the Chriſtian Religion, againſt all its Adverſaries; and that many excellent and uſeful Sermons have been preach'd and publiſh'd on that occaſion; and that Parochial Libraries have been ſet up for the uſe of Miniſters in the Country, that they might be the better provided for the Inſtruction of thoſe committed to their charge.'

There's another thing which I wonder how both Repreſentations came to omit, which is, that the late low Price of Sermons has tempted thouſands to buy 'em, who wou'd never have perus'd 'em had they continu'd at the old price of Six Pence; and conſequently they muſt now be more knowing in all that the reading and

ſtudying

ſtudying of Sermons can inſtruct 'em in.

It's making a Satyr on the conduct of the Clergy, to ſuppoſe, that they at preſent, when they have all thoſe Advantages which former times wanted, are not able to defend Chriſtianity, but ſuffer it daily to loſe ground, and therefore muſt have recourſe to Force and Ignorance; or, in other words, to Perſecution and a Reſtraint of the Preſs; tho at this time there's no Toleration of Infidelity, or Liberty to print in behalf of it.

In the Repreſentation, publiſh'd in the name of the Upper Houſe of Convocation, we find this Paragraph: 'We hope that ſpecial Care Pag. 7.
'will be taken of the Education of young
'People at the Univerſities, by providing
'that Tutors make it their Buſineſs to teach
'their Pupils the Principles of the Chriſtian
'Religion in the Courſe of their other Stu-
'dies, and endeavour to make 'em ſerious in
'it, with a particular Eye to ſuch as are de-
'ſign'd to Holy Orders.'

If any are in danger of falling into Infidelity, they are not your illiterate People, but Men of Univerſity-Education; and therefore one wou'd be apt to think, that the Compilers of this Repreſentation did not believe that part of it which relates to the Growth of Infidelity, ſince they can't but be ſenſible how little Tutors, generally ſpeaking, make it their Buſineſs to inſtruct their Pupils in the Principles of Chriſtianity: otherwiſe they cou'd never have omitted this Paragraph relating to the Univerſities; eſpecially ſince we do not find any among the Diſſenters to be charg'd with Infidelity: If there are any Infidels, they have been bleſs'd with a Univerſity-Education.

Who-

Whoever reflects on the pannick fear which ſeiz'd the Body of the People on account of the Danger of the Church, tho no mortal cou'd aſſign the leaſt reaſon for it; nay tho the Clergy, who have ſo great an Influence over 'em, had declared the Church to be out of Danger; and likewiſe conſiders that the Wiſdom of the Nation has, notwithſtanding the difficulty of finding new Funds to carry on a War, of whoſe end we have no great Proſpect, and the heavy Burdens the People unavoidably lie under, thought fit to give a Fund for the building fifty Churches: I ſay, whoever conſiders this, will not agree with the
p. 17. Repreſenters in affirming, *That a Spirit of Indifference and Neutrality in Religion hath ſo far prevail'd, as to become the diſtinguiſhing Character of the Age we live in.*

Tho 'tis plain, even by what theſe Repreſenters own, that the Nation, ſince the Revolution, is better than before; yet I think they have omitted one grand Reaſon why, ſince that time, a Spirit of Reformation has ſo much prevail'd, and that is the *Toleration*, without which Men cou'd not exerciſe that great Duty of Morality, of doing as they wou'd be done unto.

But becauſe the Toleration has been reflected on in more places than one in this Repreſentation, I beg leave to ſay, That if Men can honour God no other way but by worſhipping him after that manner they think agreeable to his Will, nor diſhonour him more than by offering him a contrary Worſhip; the not tolerating Men in doing the firſt, and forcing 'em to do the laſt, is the greateſt Sin that can be againſt the Honour of God. And nothing certainly can be more againſt the Good of Man-

Mankind, than leaving them, if they chance to differ from the National Worſhip, no other Choice than being under a conſtant Courſe of Perſecution in this Life, or of being eternally miſerable in the Life to come; and conſequently this muſt be comprehenſive of all Sins whatever, as being deſtructive of the two grand Laws (of which all others are but Branches) the Honour of God, and the Good of Man.

Nor can any be ſure to avoid this miſerable State, but by taking up his Religion on Truſt, without daring to examine into it; and a Religion taken up on courſe can have but little influence on Mens Lives and Actions: nor will the luckineſs of the Accident, if Men ſhou'd chance to light on Truth, make amends for want of that neceſſary Duty of impartial Examination; which, ſince God can't demand Impoſſibilities, is ſufficient to make any Error whatever innocent.

Whoever conſiders that, in the Reigns before the Revolution, vaſt Numbers were not only undone, but periſh'd moſt miſerably, either by being ſtarv'd, or elſe by the Diſeaſes they got when crouded in noiſom Jails, and that more were forc'd to act againſt their Conſciences, can't think he can ſufficiently praiſe God for the great Bleſſing of the Revolution, which put an end to the greateſt Wickedneſs human Nature is capable of, (*viz.* of Proteſtants, contrary to their profeſs'd Principles, perſecuting Proteſtants) without which, conſidering the Preſſure of the War; they muſt long before now have become a Prey to thoſe, who have no other Aim than to extirpate, without diſtinction, all Proteſtants of what Denomination ſoever.

As to the remaining part of the Repreſentation, which relates to irreligious Opinions, I muſt beg the Reader's Pardon if I defer the examining of it to another Paper, and ſhall conclude this with flattering my ſelf, That I have not only wip'd off all the Reproaches which have been ſo plentifully thrown on this Church and Kingdom, with relation to the pretended late exceſſive Growth of impious, profane, wicked and immoral Practices; but have likewiſe ſhewn that the Nation (for which we can't enough praiſe the Divine Goodneſs) is wonderfully amended and reform'd ſince the Revolution, even in thoſe Inſtances which, upon the ſtricteſt Search, have been cull'd out to prove, that *a Deluge of Impiety and Licentiouſneſs has of late overſpread the Face of this Church and Kingdom.*

FINIS.

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ERRATA.

Pag. 3. againſt 5th lin. put *pag.* 4.
againſt 12th lin. put *pag.* 17.
P. 7. againſt l. 32. put *pag.* 4.
P. 10. againſt lin. 23. put *pag.* 5.
P. 11. againſt lin. 16. put *pag.* 9.
P. 16. marg. for *Ibid.* r. *Hiſt. of England.*
P. 23. againſt lin. 26. put *pag.* 9.
P. 24. in marg. after *Treatiſes*, add *pag.* 93.
P. 25. againſt lin. 13. put *pag.* 9.
P. 26. againſt lin. 20. put *pag.* 15.